

APOSTOLICAL LETTER
OF
OUR HOLY FATHER
POPE PIUS IX.
PROCLAIMING
A UNIVERSAL JUBILEE
TO
IMPLORE THE DIVINE ASSISTANCE.

PIUS THE IXTH.

To all the Faithful who shall receive these presents,
HEALTH AND THE APOSTOLIC BLESSING.

ELEVATED by the secret designs of Divine Providence, notwithstanding our unworthiness, to the Apostolic Throne, we know too well the difficulties of the present time not to feel how deeply we need the assistance from on High to preserve the Lord's Flock from the snares hidden on every side, to raise up and set in order according to the duty of our charge the affairs of the Catholic Church. We have, therefore, never ceased up to the present moment to pray

to the Father of Mercies that he would deign to strengthen by His power our feeble forces and to enlighten our spirit with the light of His wisdom, in order that the Apostolic Ministry which is confided to our care, may turn to the advantage of the whole of Christendom, and that, in fine, the billows calming down, the vessel of the Church may repose from the long-standing agitations of the tempest.

But as that which is a common good should be asked for with a common prayer, we have resolved to arouse the piety of all the Faithful of Jesus Christ, in order that their prayers being joined to ours, we might all implore with more ardour the succour of the right hand of the Almighty. And it is certain that the prayers of men will be more agreeable to God if they flow from pure hearts, that is to say, from consciences free from every stain, we have resolved to imitate the example which our predecessors have given us in the commencement of other Pontificates, by opening with Apostolic liberality to the Faithful of Jesus Christ the celestial treasures of Indulgences of which the dispensation has been confided to us, in order that excited in a more lively manner to true piety, and washed from the stains of sin by the Sacrament of Penance, they may approach with more confidence to the Throne of God, may obtain His mercy and find favour with Him.

For these reasons we announce to the Catholic Universe an Indulgence in form of a Jubilee. Where-

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fore, considering in the mercy of God Almighty and in the authority of His blessed Apostles Peter and Paul, in virtue of that power of binding and loosing which the Lord has conferred on us, however unworthy of it we may be, we give and accord by the tenor of these presents a Plenary Indulgence and Remission of all their Sins to all and every one of the Faithful of both sexes dwelling in our good city, from the second Sunday of Advent, that is to say, from the 6th of December inclusively, until the 27th day of the same month inclusively, the day of the Feast of St. John the Apostle, who shall twice visit during these three weeks, the Basilicas of St. John of Lateran, of the Prince of the Apostles, and of St. Mary Major, or one of these churches; shall there pray with devotion during some space of time; shall fast on the Wednesday, Friday, and Saturday of one of these three weeks, and during the period of these weeks shall confess their sins and shall receive with respect the Most Holy Sacrament of the Eucharist, and shall give some alms to the poor, each one according to his devotion; and to all those who dwelling out of Rome, in whatever place it may be, shall visit twice the above named churches (on the receipt of these presents, whether by the Ordinaries, by their Vicars or Officials, or according to their order, and failing them, by those who have the conduct of souls in these same places), who having visited twice these churches or some one of them in the space of three weeks

(which will be determined by the authorities above-named), shall perform with devotion the other works before enumerated; we grant them also by these presents the Plenary Indulgence and Remission of all their sins, as it is customary to grant in the year of the Jubilee to those who visit certain churches within or without the city of Rome.

We grant also that those who are on the sea or their travels may gain the same Indulgence as soon as they return to their abodes, on fulfilling the conditions above named and visiting the cathedral, principal or parish church of the places of their abode. And as respects the Regulars of both sexes, those who live in perpetual enclosure, and all others, whoever they be, as well Laics as Ecclesiastics, Seculars as Regulars, even those who are in prison or confined by any corporal infirmity or other hindrance, who shall not be able to accomplish the works above mentioned, or some one of them, we permit that a Confessor of the number of those who are already approved by the Ordinaries of the place may commute the said works for other works of piety, or defer them to a little more distant time, and may enjoin things that the penitents will be able to accomplish. We authorise, also, the same Confessors to dispense with the reception of the Eucharist to children who have not yet made their first Communion.

Moreover, we give to all and every of the Faithful, Seculars and Regulars, of whatever order or institute

they may be, the permission and the power to choose for themselves for this purpose as Confessor, any Priest, whether Secular or Regular, from the number of those who are approved by the Ordinaries of the place (the Religious even, the novices and women living in enclosure, may use this permission, provided that the Confessor be approved *pro mentalibus*), which Confessor may absolve them and loose them *in foro conscientie*, and for this time only, from excommunication, suspension, ecclesiastical condemnations and censures, either *à jure*, or *ab homine*, pronounced and carried into effect for whatever cause it may be (excepting those which are excepted below), and also from all sins, excesses, crimes, and faults, however serious and enormous they may be, even cases in any manner reserved to the Ordinaries of the places, or ROLLS, and the Apostolic See, and of which the absolution would not be considered to be granted by any other concession, however extensive it might be ; which said Confessor can also commute all sorts of vows even made with oath, and reserved to the Holy See (excepting vows of chastity, of religion, and those by which an obligation to a third party is contracted, which have been accepted by this third party, and the omission of which would be to his injury or prejudice ; as well as those vows called preservatives from sin, unless the commutation of these vows should be judged as useful as their first matter to repress the habitude of sin) into other pious

and salutary works, by imposing nevertheless on all and every one of them in all the above named cases a salutary penance and other things that the said Confessor shall judge proper to enjoin them.

We grant, moreover, the faculty of dispensing with irregularity contracted by violation of censures, inasmuch as it could not be brought before the *forum exterius*, or could not easily be brought there. We have no intention, however, by these presents of dispensing with any public or occult irregularity, defects of infamy, incapacity or inability, in whatever manner it may have been contracted, nor of giving any power of dispensing on these objects, or of re-habilitating and replacing in their former state, even *ad forum conscientie*, nor that these presents should derogate from the constitution and the declaration of our predecessor, Benedict XIV., of happy memory, relatively to the Sacrament of Penance; nor moreover that these presents should or ought in way to avail those who may have been by name excommunicated, suspended, or interdicted by us, or by the Apostolic See, or by any other Prelate or Ecclesiastical Judge, or who may have been otherwise declared or publicly denounced as having incurred censures and other penalties decreed by these sentences, unless that, within the space of the said three weeks, they shall have satisfied or made arrangements with the parties interested. That if within the said term they have not been able to satisfy the judgment of the Confessor, we grant that they

may be absolved in *foro conscientiae* for the purpose solely of gaining the indulgences of the Jubilee, with the obligation of making satisfaction as soon as they shall be able.

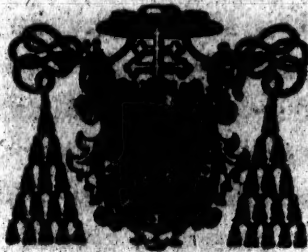
Wherefore, we command and ordain expressly by these presents, in virtue of holy obedience, to all and every of our venerable brethren, the Patriarchs, Archbishops, Bishops, and other Prelates of the Churches, to all the Ordinaries of places, wherever they may be, and to their Vicars and officials, or failing them, to those who have the care of souls, that when they shall have received copies of these presents, even printed, they do publish them, cause them to be published, as soon as, before God, they shall judge convenient, having regard to times and places, in their churches, dioceses, provinces, cities, towns, territories, and localities, and that they shall indicate to the people suitably prepared, as much as may possibly be, by the preaching of the word of God, the churches to be visited, and the time for the present Jubilee.

These presents shall be able to have and shall have their effect notwithstanding all Constitutions and Apostolic Ordinances, and particularly those by which the faculty of absolving in certain cases therein expressed, is in such manner reserved to the Roman Pontiff for the time being holding the Holy See, that similar or different concessions of indulgences and of faculties of this kind cannot be of any effect to any one whatsoever if express mention of him be not made

or if he be not therein especially exempted ; as also, notwithstanding the rule of not granting an indulgence *ad ius*, and notwithstanding all statutes and customs of all orders, congregations, and regular institutes, even confirmed by oath and Apostolic authority, and in whatsoever other manner they may possibly have been so confirmed ; notwithstanding, in fine, all privileges, Indults and Letters Apostolic granted in any form whatsoever that may be, to these same orders, congregations and institutes, and to the persons who compose them, even though approved and renewed ; all and every of which things as well as all others contrary, we suspend on this occasion especially, expressly and by name for the purpose of these presents ; although even of these and their whole tenor it were necessary to make mention or special, specific and individual expression, and not by general equivalent clauses, or that it were necessary for that to observe some other particular formality respecting their tenor as sufficiently expressed in these presents and all the prescribed form as duly observed. And in order that these presents which cannot be borne everywhere, may more easily come to the knowledge of all the Faithful, we will that in all places the copies of these presents even printed, when signed by the hand of a public notary and sealed with the seal of some appointed person possessing ecclesiastical dignity be considered of equal authority as if these presents were exhibited and shown in the original.

Given at Rome, at St. Mary Major, under the Ring of the Fisherman, this twenty-second day of November, one thousand eight hundred and forty-six—the first year of our Pontificate.

A. CARD. LAMBRUSCHINI.



I, the undersigned, do hereby certify that the above printed copy, bearing the metropolitan Seal of Quebec, is a faithful translation of the copy received from Rome.

Quebec, 23d April, 1847.

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